The SOUTHEAST NEWS

OF, BY AND FOR CONGREGATIONAL CHRISTIAN CHURCHES

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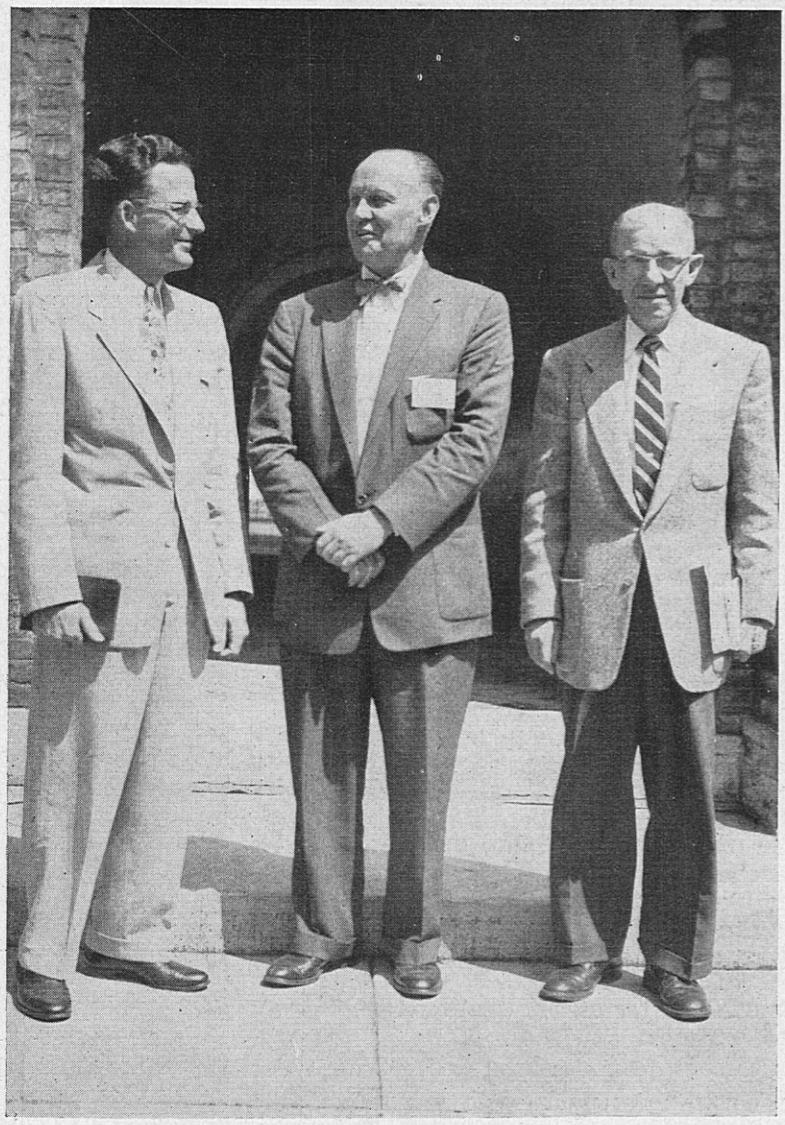

Rev. Lowell A. Smoot, Dr. Fred S. Buschmeyer, and Rev. David W. Sandstrom at DeKoven, Wisconsin

THE INDIVIDUAL AND HIS CONCERN

(Excerpts from address by Dr. Alford, executive vice-president of the American Board of Commissioners for Foreign Missions, made at DeKoven, Wisconsin, as transcribed by Montez Albright.)

The degree of a man's civilization is measured by the range of his concerns-- the extent, variety, and range of the concerns the individual feels is the test of his degree of civilization. The ordinary individual today must face a variety of concerns he cannot escape, and this is much more true for the church. In addition to ordinary human concern, a Christian conscience increases the depth of concern.

The church is "the fellowship of those who care". Probably two persons out of four sitting in a church pew have problems the others would consider insurmountable. As one moves around people, one is constantly aware of the need of individuals for understanding.

The Christian concern for individuals includes a variety of types of associations. Among these are relationships with one's associates and colleagues, who are often forgotten as human beings. This basic philosophy of aloneness is universal-- the Christian Church gives a feeling of relationship-- a community of interest. Fellowship was discovered at Pentecost-- that it was worthwhile to get together for prayer and fellowship and for strengthening each other, and for the power to communicate the Christian gospel.

In the total picture of the world, the Christian Church builds for lonely individuals a sense of relationship. The early Christians first shared their loyalty to Jesus, then grew in fellowship in their loss of Him. From this they later moved into the world to reach others. One of the greatest decisions in the history of Christianity was the decision to "go around the world spreading the good news of the gospel". People say, "Why bother with foreign missions when we have so many problems at home?" Antioch was the pagan capitol of the world and the summer capitol of Rome. It was the third city in size in the world with over one million people, and the most licentious city. There were 25 or 30 Christian people in Antioch. If they had decided to stay there, setting up a "pilot project" to see what they could do, we might never have heard of Christianity. It might have died out as one of the minor sects of the Jewish faith. But Paul was restless-- he liked to try new things, he did not believe in living in the past but in stretching out to things that were new. The decision of Paul and his followers to go out and spread the gospel was from their concern for others, and out of this has developed our own Christian World Mission.

Another concern is with minorities-- racial, religious, political. These are the people who feel they are just being kicked around by everyone. Do we really care what happens to them? If all the Christians in the United States were but one per cent of the nation, a minority group, would we be as courageous?

A third group for concern is the other Christians not of Protestant affiliation. The Eastern Orthodox Christians, especially those in Russia, are undergoing very difficult circumstances, and yet do we really care what happens to them?

Concern for the majority-- those in power-- is usually more important than is often realized. People fail in many instances to visualize the weight of the problems of the world such men must carry. I remember when John Foster Dulles, as Secretary of State, was in Syria. After we had had a full day-- lunch with the prime minister, dinner with the president of the Republic, and came home at 11 p. m., worn out, Mr. Dulles went upstairs to face a pile of 100 to 150 urgent telegrams from over the world to which he must dictate answers requiring his utmost concentration.

Considering the mission of the church-- how much do we really care about the Christian Church around the world? Did you know that the life duration of missionaries to Africa less than 100 years ago was but four and one-half years after their arrival there? Yet they went. Of course their situation is much better now, but all missionaries have difficult lives usually lived under great tensions and physical hardships. How often do we pray for them?

Going back to the individual, all that we do in missions is but the expression of individual, personal conviction of faith and concern, the belief that it matters that things are not right in the world and that we try to do something about it. If we did not have this faith and concern, there would be no Christian World Mission.

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New Research Secretary

The Rev. Yoshio Fukuyama, at present Assistant Director of the Department of Research of the Church Federation of Greater Chicago, was recently elected a secretary of the Board of Home Missions. He is to be the new Director of the Department of Research of the Division of Church Extension and Evangelism beginning August 15, 1955, with his office at 287 Fourth Avenue, New York City.

Mr. Fukiyama comes to this position with an exceptionally fine educational background and with recommendations from his teachers and associates that are superb in their endorsement.

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North Alabama Ministers' Meeting

Ministers of the North Alabama Association will meet July 31 at Bethlehem Church, near Moulton, Ala. Dr. Kendrick Grobel, professor of New Testament at Vanderbilt School of Religion, will be the guest speaker, preaching at the 11 o'clock service and leading a discussion during the afternoon.

All ministers of the Southeast Convention who would like to attend are cordially invited.

Promotional Media

A new and expanded committee of the Southeast Convention was appointed by the Board of Directors at the regular quarterly meeting held May 31 in Atlanta, to be known as the Committee on Promotional Media with the Rev. Thomas F. Shreve as chairman.

Under the Convention Constitution, a Committee of Promotion was set up of officers of the Convention with the Superintendent. Many people felt a need for a larger and more active committee composed of persons with some knowledge or experience in the field of promotion, and to correspond on the Convention level with the new Office of Communication on the national level.

The Rev. Everett Parker, director of the Office of Communication, met with a number of ministers in Lanett on March 24 and spoke of the functions and responsibilities of such a committee. On May 20, a meeting was called by the Superintendent of ministers and lay people who had expressed an interest in promotional media, and a report from this meeting on needs and tentative plans was submitted to the Board of Directors.

The Board approved the plans of the committee and expressed much interest in the value of such a committee to the total work of the Southeast Convention. Those appointed as members of the committee are as follows: the Reverends Archie Bedford, Arnold Slater, Herbert Long, Matthew Porter, Scott Morris, Henry Weaver, Carl Dollar, Robert Yoh, Joe French and Mrs. Jettie Logan. Staff members on the committee are Supt. Butterfield, the Rev. Annie R. Campbell and Mrs. Ed. Albright.

PROGRAM FOR COMING YEAR

The committee has adopted a definite program for the coming year.

1) A compact statement of the beliefs of the Congregational Christian churches for distribution.

2) A prepared dramatic radio program of interest to the general public which local churches could arrange to use on local stations-- either taped or recorded. The script is being prepared by the Rev. Robert Yoh with the title "Walk With the Pilgrims".

Some members of Promotional Media Committee: Rev. Herbert Long, Mrs. Jettie Logan, Rev. Thos. Shreve, Rev. M. B. Porter, Rev. Robt. Yoh, and Rev. Henry Weaver.

3) A compact and colorful invitational pamphlet to arouse interest in the Congregational Christian churches. This will also be for general distribution.

4) A division of the Convention into districts with a member of the committee responsible for each district. The person appointed would give aid to anyone who needed help in publicity and would be responsible for getting convention-wide or national denominational news into local papers.

5) Preparation of a kit of basic materials on promotional media; to be ready for display and explanation during fall association and conference meetings.

There were many other suggestions, to be considered in the future. It is hoped that ministers and laymen will make use of this committee in every way.

Southern Union To Relocate

The Board of Trustees of Southern Union College, meeting in special session on June 14, voted unanimously to relocate the college in Alexander City, 35 miles southwest of Wadley. The decision was the climax of almost two years of study by a Relocation Committee, and almost a year of discussion with an interested committee in Alexander City, Ala.

Organized in 1922, Southern Union opened its doors to students for the first time in September 1923. Its purpose from the very beginning was to provide a good liberal arts junior college education in a Christian atmosphere to the young people of this area who could not afford the more expensive schools.

With a 40% increase in enrollment this past year, the College suffered from lack of dormitory, classroom, laboratory, library and gymnasium facilities. Over two-thirds of the student body, most of them GIs, commuted, some from distances of 30 to 50 miles. From Alexander City alone 30 students drove over daily. These men and women could afford to drive these distances only because they receive subsistence from the government. College officials reasoned that when the GI Bills expired, the college would have to accommodate 60 to 75 additional boarding students to maintain its present enrollment. This would also call for larger dining facilities, etc.

With a population of 12,500, Alexander City is able to provide a larger number of commuting students, and the much better transportation facilities will enable the College to serve several surrounding towns as well. It will still be centrally located for churches of the area. Alexander City industries will be able to provide part-time jobs for many students, relieving the College of some of that responsibility.

It is hoped that the new campus will be ready by the fall of 1957. The Board of Trustees also approved a One Million Dollar Financial Campaign for building and endowment.

The college must now look to its friends everywhere to help make this dream come true.

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Let's Stick To The Facts

The Information Committee was created by the executive committee of the General Council to circulate fundamental documents concerning the union with the Evangelical and Reformed Church, such as the **Basis of Union and Interpretations**-- and to keep our churches and members informed of the activities of our national agencies, conferences, associations and churches in preparation for the Union.

Free Discussion

The committee is not an agency to influence the opinions of Congregational Christians on the union. It operates in the dual belief that Congregational Christians, given the facts, (a) can draw their own conclusions and (b) will ignore propaganda and pressure and make up their own minds.

The committee has tried to answer the searching questions about the union that have come from our members and to communicate and freely discuss the views and actions of the General Council and its executive Committee. Such **pro** and **con** discussion has been healthful and useful to our fellowship.

But there exists a form of opposition to the union which brooks no discussion, denies or ignores facts, impugns the motivation of every act of the elected national boards and committees of our fellowship. The Information Committee believes it is duty bound to analyze this opposition and report frankly the committee's understanding of the essential purpose of the opposition group.

These organized anti-union groups are small in numbers but well supplied with money and staff They are tax exempt and contributions to them may be deducted from income tax. Their present propaganda clarifies no facts or issues. It is designed to divide, confuse and embitter. It is important that our churches and ministers understand the tactics being employed.

The League to Uphold Congregational Principles lists its membership on its letterhead as being 26 laymen. It has a paid staff director and lists a Congregational Christian minister as adviser. It has constantly attacked the organizations and officers of the Congregational Christian churches.

Recently, this League sent a document to Congregational Christian churches concerning an analysis, made in 1947, by Dr. Wm. F. Frazier, treasurer of the Board of Home Missions, of minimum net assets of the Evangelical and Reformed Church. Dr. Frazier spent several weeks at this study and submitted a 54-page report, finding the **net** worth, after deducting all certain and contingent liabilities, to be over $3,000,000, largely in Government bonds and cash. He did not include in his estimate of net worth the Annuity Fund or any other organization or asset which was not owned outright by the Evangelical and Reformed Church.

Now comes the anonymous League author attempting to compare the **net realizable worth** of the Evangelical and Reformed Church with a compilation of the **gross** assets of certain Congregational Christian organizations. This is the sort of thing that evokes cries of "Foul!" in political campaigns and is not tolerated in reports of research results or in business financial reports. At the least it evidences statistical incompetence.

Furthermore, the figures cited by the League are not the audited reports of the named Congregational Christian organizations for the time of the Frazier Report on the E. & R. Church. They are a compilation submitted by the plaintiff Cadman Church in pleadings in its unsuccessful suit against the General Council. Even if these were accurate, they could not be compared on a basis of equality with the figures of the Frazier report since they include assets that were excluded from the E. & R. net worth.

For example, the gross assets of the Annuity Fund for Congregational Christian Ministers and the Retirement Fund for Lay Workers were included-- both these funds belong to their members and not to the Congregational Christian churches.

The Frazier Report was never kept secret-- it was carefully examined by the finance committee of the executive committee, the members of the executive committee, and 51 representatives of state conferences, chosen by the state delegations to the General Council. All other Congregational Christians who have asked to see the report were shown it by Dr. Frazier, and it is still available though long since outdated.

A summary of the Frazier Report was sent to the churches; the entire report was not circulated because of its length and the impossibility of including the numerous supporting documents.

It is not true that the **Basis of Union** provides that members of the E. & R. Church will have 50% control of Congregational Christian funds, or of the funds listed in the League document. All funds held by corporate bodies of either communion at the time of union will remain the property of the corporations or trust legatees that now hold them. Neither will monies held in trust by the Corporation for the General Council be turned over to the E. & R. Church when the union occurs.

It is true that the **Basis of Union** provides for equal representation by the delegates, and for

(Please turn to page 10)

THE SUPERINTENDENT'S PAGE

In the **Michigan Conference News** of a few months ago, my distinguished colleague, Supt. Harold N. Skidmore, had a column asking the question, "What Do We Promise?" What he says is most important, so I share it with you:

WHAT DO WE PROMISE?

"Do you remember the vows taken when you became a member of the Church? Something about 'accepting and confirming a consecration' to God in Christ. Something else about a "promise to pray and work . . . to help in sustaining worship'. Then also a promise 'to live with us in Christian fellowship.' Next a confession of faith and a statement, 'to unite with the church . . . to promote to the utmost of your power, its purity, its peace and its prosperity.'

"Next, the members of the church you joined welcomed you 'into the fellowship'. They pledged 'our sympathy, our help and our prayers'. They prayed-- 'God grant that loving and being loved, serving and being served, we may be prepared . . . for the perfect fellowship.'

"Do you notice that not once do we promise always to agree with one another? But, in almost every line it is implied that we do promise to love one another and to preserve fellowship with one another. This means that there is room in your church for disagreements, for differences of opinion and point of view but there is never any room for dislike of one another nor for unkindness nor for broken fellowship if we do disagree.

"It has been said that to love is to earnestly desire to preserve fellowship and to do all in our power to preserve fellowship. It appears to me that this is basically what we promise to do when we join a church. Therefore, if there should come a disagreement in your church, won't you be the first one to make your own position clear and then without bitterness or attack on any person do all in your power to preserve the fellowship? It may mean that you won't have exactly your own way in the matter, and it may mean that you'll have to give way, or to apologize, or to compromise in the sense of adjusting. It will never mean sacrifice of conscience." (Harold N. Skidmore.)

This gives us all a lot to think about and, if taken to heart and put into practice, will do much to improve our churchmanship.

And right now might be a good place to remind us of what we believe: The National Council at Kansas City in 1913 adopted a statement of faith which has been widely used by the churches as expressing "the things most surely believed among us"--

"We believe in God the Father, Infinite in wisdom, goodness and love; and in Jesus Christ, His Son, our Lord and Saviour, who for us and our salvation lived and died and rose again and liveth evermore; and in the Holy Spirit, who taketh of the things of Christ and revealeth them to us, renewing, comforting, and inspiring the souls of men. We are united in striving to know the will of God as taught in the Holy Scriptures, and in our purpose to walk in the ways of the Lord, made known or to be made known to us. We hold it to be the mission of the Church of Christ to proclaim the gospel to all mankind, exalting the worship of the one true God, and laboring for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood. Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the kingdom of God; and we look with faith for the triumph of righteousness and the life everlasting."

Rev. E. M. Butterfield

The churches of our fellowship hold fast to the teaching of John Robinson, pastor of the Pilgrims in Holland, that "God hath more truth and light to break forth out of His Holy Word". Formulations change. The fundamental tenets remain: Faith in God, Fellowship in Christ, Freedom in the Spirit.

—Erston M. Butterfield

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Inspirational Page

We have had requests for an inspirational page each month in the magazine, and we are most fortunate to have on hand transcriptions of three addresses by Dr. Alford Carleton, who spent 30 years as an executive in mission service projects in the Near East, and one address by Dr. Fred S. Buschmeyer, acting Minister of the General Council. These were made at the DeKoven Meeting held in Racine, Wis., and are taken from the full report of this meeting made by Mrs. Albright to the Convention Committee on Evangelism, Stewardship and Missionary Education and to the Board of Directors.

The first of these is included in this issue.

Joint Conference On Christian Enlistment

The first major joint project authorized by the executive committees of Congregational Christian Churches and the Evangelical and Reformed Church was the joint workshop in stewardship and evangelism meeting to plan the Every Member Canvass Kingdom Roll Call to be held during the coming year.

Synodical presidents and stewardship and evangelism chairmen from the 33 synods of the E. & R. Church and conference superintendents and stewardship and evangelism chairmen (and their substitutes) from the 34 conferences of the Congregational Christian Churches came together June 5-10 at DeKoven Foundation in Racine, Wis., to complete plans for a series of joint clinics to be conducted next fall to train local church leaders in stewardship and evangelism in every area of the United States. This will affect 1,283,754 Congregational Christians in 5,573 parishes and 761,335 E. & R. brethren in 2,735 parishes.

Representing the Southeast Convention were the Rev. Lowell A. Smott and Mrs. Ed. A. Albright, to observe the techniques and materials and bring back to this area recommendations on what could be used by our own committee in the Every Church Canvass this year.

The problem under consideration was how best to enlist the time, talent and treasure of every member of our churches for the work of the local church and its wider mission in America and all the world. A new manual, audio-visual aids, and special kits produced jointly by the Congregational Christian Churches and the Evangelical and Reformed Church were presented for examination and approval. A drop-leaf chart, statements on personnel and financial needs, mechanics of setting up clinics was considered and discussed. Explanations and demonstrations of materials were given by the Rev. David H. Sandstrom, associate minister of the Missions Council, and Dr. L. C. T. Miller, associate director of the E. & R. Dept of promotion.

Several new films and filmstrips were presented and interpreted by the Rev. Porter Bower, national director of audio-visual aids. These will be available to churches in September: "In the Face of Jeopardy", "Song of the Shining Mountain" and a documentary filmstrip on the Philippeans were excellent-- beautiful photography and a good content.

High point of the meeting was the series of three lectures by Dr. Alford Carleton, executive vice-president of the American Board. The first was on the individual, the second on modern society in upheaval, and the third dealt with the relationship of man to society and his environment.

Dr. Fred S. Buschmeyer, acting minister of the General Council, gave a powerful address on "Toward a Better Witnessing Church".

Other denominational leaders present and participating in the demonstrations of materials and training techniques were: Dr. Henry Smith Leiper, minister and executive secretary of the Missions Council; Dr. Carl Klein, associate director of the Dept. of United Promotion of the E. & R. Church; Rev. James E. Weary, associate executive secretary of the Missions Council; Miss Ione Catton, Rev. Vincent Crane, Rev. Lowell Larsen, Mrs. C. A. Bouma; and many ministers and laymen of both denominations spoke informally during the sessions.

—Montez Albright and Lowell A. Smoot

It was easy to spot the delegates from the southern states and from California-- they were all blue from the cold and shivering in their spring suits! Mr. Smoot and I very craftily read the weather reports in Chicago each day for a week before the meeting, and decided it was as hot or hotter there than it was here. But I remembered that Rev. Carl Dollar said that he and Rev. French almost froze when they attended last year, so feeling kind of foolish I packed my winter suit too! I wore it all the time, and slept with it carefully arranged over my blankets on the bed. The last day, when it turned even colder, I wore the skirt under my heaviest dark dress and the coat over the top and was still cold. Delegates for next year please note and take your winter coats!

Mr. Smoot and I greatly appreciated the opportunity of representing the Southeast Convention at this important meeting, and enjoyed meeting the denominational leaders present and greeting some we had already met on other occasions. It was a wonderful experience to be a part of this gathering of people from all over the United States, and there were even delegates from Hawaii and Puerto Rico! We learned a great deal, and we had a grand time.

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P. F. RALLY

The Kentucky-Tennessee Pilgrim Fellowship met April 16 at Robbins, Tenn. Sandra Mason, president, presided. The minutes were read and approved. A total of 79 young people were present from Robbins, Dearlodge, Stearns, Everts, Pleasant Hill, Soddy, and Chattanooga. The treasurer reported the current balance to be $21.37.

It was decided that the election of officers would be held at this district rally rather than at summer camp. The report of the nominating committee was later read and accepted and the officers for the coming year are as follows:

President, Doug Henley; V.-President, Pat Repass; Secretary, Martha Wood; Treasurer, Charles Story; Faith Chairman, Carey Brown; Action Chairman, Norma Moore; Fellowship Chairman, Barbara Scoville; Reporter, Bettye Cunnnigham; Jr. High Representative (Ky.), Ginna Buckler; (Tenn.), Robert Saunders.

A motion was carried to invite the Oak Ridge Young People to become associate members of the Ky.-Tenn. Conference. Next year's Kentucky-Tennessee Rally will be held at Everts, Kentucky.

90th Birthday

The Rev. George Leader Day, retired minister and former missionary, celebrated his 90th birthday on May 14, 1955. Since the death of Mrs. Day Mr. Day has been living in Sale Creek, Tenn., and his nurse, Mrs. Pearl Reck, invited a number of his friends to her home to celebrate the occasion.

Mr. Day was born in a village in Suffolk, England in 1865, and was baptized as an infant, the Canon dipping his finger in water and making the Sign of the Cross on his forehead "in token that hereafter he shall not be ashamed to confess the faith of Christ crucified and manfully to fight under His banner against sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto his life's end." (Book of Common Prayer).

In Mr. Day's life this has been true-- he became interested in church life and work in his teens and was especially interested in missionary activities in foreign lands. He taught Sunday School and gave considerable time to the Church Temperance Society.

"From the age of 20, except for the time given for training and preparation, I have devoted the whole of my life to preaching and teaching. As a Lay Reader in the Church of England and a missionary in Palestine, the Episcopal Church took some 20 years of my life. To the Y.M.C.A. I gave three years as a Director of Religious Education, and the rest of my life, with few exceptions, has been with the Congregational Churches in England and the United States," Mr. Day said.

"My churches in the Southland have been in Florida, North Carolina and Tennessee," Mr. Day added, "and I have been living within easy reach of our Soddy Church where my membership remains and where, during my retirement, I have been able to take an active part in Sunday School and church work when needed. My days of active service are over-- I am just an aged pilgrim on my way home."

Mr. Day's spirit is a constant inspiration to his many friends. He is always cheerful and thoughtful of others, despite his illness, and his interest in the church and its witness continues.

Rev. George L. Day

Mary Stewart

P. F. Vice-President

Mary Stewart, vice-president of the Convention Pilgrim Fellowship, was born in Pleasant Hill, Tenn., January 18, 1938. She is enrolled in the Berea College School of Nursing in Berea, Ky.

For the second year in a row, Mary is using her summer to serve in Student Summer Service. Last year she taught vacation Bible schools in South Alabama, Tennessee, and northwest Florida. This year she is becoming acquainted with the rest of the Southeast Convention, for her work takes her to Kentucky, Tennessee, central Alabama and central Georgia.

Mary has a brother and two sisters, all older than she is, and her grandfather has been dean of Baylor University. At one time he taught in the Vanderbilt School of Religion. Mary's father is a successful cattle farmer; her mother is a doctor.

Throughout school Mary has led a more than active life. Besides playing the piano, she enjoys folk dancing and photography. She was valedictorian of her class at Pleasant Hill High School and a member of the Beta Club, a national academic honorary club. Other activities were: president of the Public Speaking Club, member of Future Homemakers of America, president of a folk-dancing club, cheerleader, member of girls' basketball team. She also found time to work in the laboratory of the Cumberland Clinic in Crossville, Tenn.

Mary has developed a good concept of local church work through three years' experience in teaching Sunday School and years and years in the church choir. She has served one year as vice-president of her local PF and three years as president, and has been secretary of the Kentucky-Tennessee Conference PF.

—Sallie Higginbotham

Church News . . . .

A Pilgrim Fellowship group has been organized at the **Lanett Highway Church,** with Mrs. Johnnie Ragland serving as Adult Counselor; Mrs. Ethel Raye, assistant Counselor; Mrs. Ralph Smoot, pianist; and Mr. Charles Oliver, chorister.

Plans and outlines of the work were discussed, and it was decided to meet each Tuesday night at 7:30, perhaps changing to Sunday night later. Much interest and enthusiasm was shown, and the following officers were elected: president, Lessie Mae Brown; vice-president, Byron Smoot; secretary, Peggy McClure; treasurer, Sara Jane Turnham; Social Committee, Tommie Lou Crenshaw and Jerry Brown. Other young people present were Ann Myles and Bobby Smoot.

Singing was enjoyed by the group, and at the close of the business session they were dismissed with prayer by the Rev. A. C. Nelson, pastor.

The church has purchased four folding tables at a cost of $61, sponsored by the Missionary Societies and Laymen's Fellowship. The tables are stored in the parsonage garage to be used when needed.

* * *

Andalusia Antioch Church held its annual Vacation Bible School May 30 through June 10, with about 40 children attending. Certificates were presented June 12 in a special Children's Day Service and the children were responsible for the morning worship service. Three students in the Sunday School were promoted and presented with Bibles. Our pastor, the Rev. Raymond Berry, presented appreciation certificates to teachers in the Church School and Bible School.

We are observing June as loyalty month, with visitation teams working to build up church attendance. Already we have realized some success.

The Women's Missionary Group met June 13 and elected new officers.

On the evening of June 12 the Pilgrim Fellowship entertained the PF groups from Andalusia First and Coldwater churches in a pre-summer conference meeting.

—Winnie Dye, reporter

* * *

The **Lanett Church** Vacation Bible School was brought to a close Sunday morning with a service in the Sanctuary. Mrs. Bobby McClure led the service and all departments participated in bringing a delightful program as only children can. We are grateful to Mrs. McClure, our most efficient supervisor; and to Mrs. Render Fuller, pianist; Terrell Dobson, music director; and Carolyn French, organist, for helping make the school a success. Enrollment was not as large as last year, but attendance averaged 80, and 65 received certificates. Much credit goes to Mrs. Ruth Smith and Mrs. Hazel Orrick, who served refreshments so cheerfully each day, and to the faithfulness of the teachers.

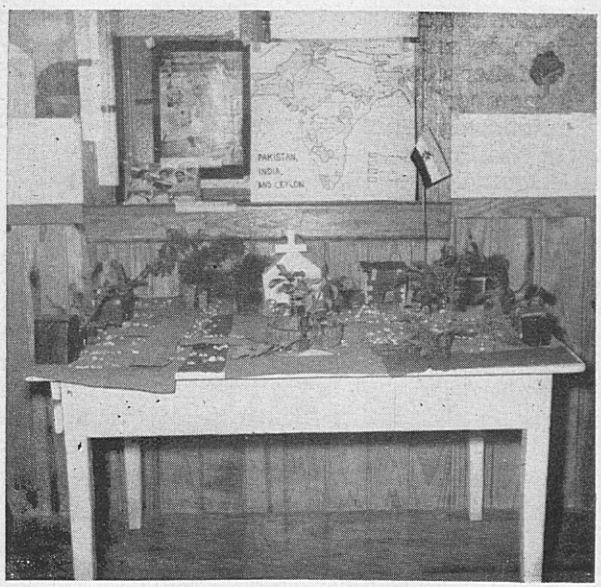
The regular Sunday service was held after the Bible School program, and was followed by a bountiful dinner served in the Fellowship Hall.

The Fellowship Class, Mrs. Gladys Carlisle, teacher, enjoyed a hamburger steak supper recently. Mr. Curtis Sims graciously loaned his camp for the outing and 24 adults and eight children attended.

Revival services were held June 15-28 with the Rev. Clyde L. Fields of Franklin, Va., as evangelist. His messages were vitally challenging and of deep spiritual value. Robert Fox of Fairfax, Ala., was song leader and soloist.

Interest was created by a Men's Night, Ladies' Night (they won, of course), Family Night and Youth Night. The Langdale Church choir, with Rev. Pardy, were guests one evening. The following night the Fairfax Methodist Choir, of which Mr. Fox is director, visited. The interest and participation of these two choirs was greatly appreciated and enjoyed.

On June 18 the Pilgrim Fellowship held a picnic at Ida Cason Gardens, enjoying swimmnig, boat riding, and the water shows. The Rev. Fields, Mrs. Joe French, Mrs. Posey Sorrell, Mrs. Charlie



Andalusia Antioch VBS course on India, using visual display.

Mrs. Raymond Berry with display for VBS course on "The Church", at Andalusia Antioch.

Miller and Mrs. A. D. Harry accompanied the 18 young people on the trip.

Mrs. French's class in Bible school and the PF class have voted as their project the finishing of the front entrance with crab orchard stone.

A number of our women attended the Foreign Mission Study Book review at the Huguley Church on June 12 and greatly enjoyed the supper and fellowship previous to the review. Mrs. Doris Pera, of the Todd Church, did a wonderful job in presenting the study.

—Mrs. A. D. Harry, reporter

* * *

The PF of the **East Tallassee Church** enjoyed camping together at the Boy Scout Camp on Lake Martin, June 7-9, enjoying swimming, horseshoes, sewing, cooking and eating.

Those present were Tommy and Ruthie Sayers, Jeanette Warren, Art, Harry and Pat Scroggins, Edwina Barker, Barbara Fralic, Jimmy Emerson, Bobby Pemberton, Mary Baron, Dale and Margaret Cochran, Bell Jackson, Betty Sue Blakely, Jerry Beckham, Alice Rhodes, Joan, Wayne, Mary Ann and Phoebe Pemberton, Vickie and Wanda Long, Johnnie and Harold Cullars, and Stanley Pemberton.

The Rev. and Mrs. Herbert Long, Miss Willa Durden, Mrs. Robert Scroggins, C. H. Ledbetter, Mr. and Mrs. Floyd Carmack, Mrs. Marrell Rhodes and Miss Christine Durden accompanied the group.

Parents and church members visited the camp on Wednesday afternoon and enjoyed fishing and being together. A picnic supper was enjoyed by the entire group, after which the regular midweek prayer service was held in an area overlooking the lake.

—Bobby J. Pemberton

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Mrs. Edwina Mitchell, Superintendent of Julia Tutweiler Prison for Women, recently spoke on the values of a family at the **Mount Olive** annual "Family of the Year" night. After Mrs. Mitchell's program, the family of Claude Ledbetter was announced as Family of the Year for Mount Olive community.

Mrs. Mitchell delivered an excellent dissertation on the advantages of a good family and Christian community. She said that these things are so often neglected or taken for granted. She pointed her speech with excerpts from histories of women prisoners and her experiences.

The Ledbetters were presented with a small gift and corsages were pinned on them by their daughters, Mrs. Will Lackey and Mrs. Lorena Peters; following the presentation they were guests of honor at a dinner held for this occasion.

The Family of the Year is an annual event sponsored by the Women's Fellowship of the church, and the selection is based on the merit the family has gained by its relations in the community.

—A. Nony Mouse

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On the evening of June 3, the laymen of Waycross, **Williams Chapel Church** met to reorganize their group. Rev. Goff Bedford of Tifton was guest speaker. The laymen meet the first Friday in each month with a planned program and supper.

The church has begun a "coffee hour" after Sunday night services, and the refreshments and fellowship are greatly enjoyed.

L to R: Claude Ledbetter, Mrs. Peters, Mrs. Ledbetter and Mrs. Lackey.

The pastor, the Rev. Hobbs, with Charlie Griffin and N. A. Long, attended the ministers and laymen's meeting at Douglas in May.

We are using two rooms of the parsonage for Sunday School rooms, and another room as a nursery. The pastor's study takes up another room. Our nursery is equipped with two baby beds, three rocking chairs and toys. Mrs. Hobbs keeps the children during the Sunday morning service.

—Mrs. Charlie Griffin, reporter

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The annual summer revival of **Sardis Church, Oxford,** was conducted June 19 through June 26. The pastor, Scott Morris, Jr., brought messages each evening to a full house.

Adding much to the spirit of the meetings were the wonderful messages in song each evening by the Sardis Quartet, composed of Mrs. Albert Strickland, Thomas Henderson, LeRoy Henderson, and Albert Strickland.

There were fifteen new members added to the Church during these services, all of them on profession of faith.

* * *

Promotion Day was observed in the **Daisy Church** on June 12 during the Church School hour. Due to the increased number of children, it was necessary to organize two new classes-- one for beginners and the other for intermediates. Mrs. Ruth Sanders will teach the beginners and Mrs. Paul Lewis will be intermediate teacher. About 30 children were given promotion certificates, presented by K. R. Griswold, superintendent.

Five children received attendance awards: Janice Pendergrass, cradle-roll; Tommy Lewis and Diane Lewis, primary; Sandra Pendergress, junior; and Ann Ables, Teen-age class.

At the 11:00 o'clock service, the "Little Church" had charge of the worship service. The Bible

Christian Doctrine Study

The Evangelical and Reformed Church and the Congregational Christian Churches have formed a joint commission of theologians to study basic Christian doctrines prior to the union of the two churches, scheduled for 1957.

The commission will not confine itself to the examination of beliefs held by the Congregational Christian and Evangelical and Reformed Churches, but will cover the whole range of Christian doctrine, according to Rev. Dr. James E. Wagner, president of the E. and R. Church, and Rev. Dr. Fred S. Buschmeyer, acting minister of the General Council. An important function of the commission will be to attempt to translate and interpret the Christian faith in the language of the so-called man on the street, in order that the ordinary lay member of the two churches may grasp something of its meaning."

"I hope the commission will give some attention to a restatement of our faith in the Church as the Body of Christ encompassing the whole fellowship of those who love the Lord Jesus," Dr. Wagner declared. The findings of the group should transcend sectarian doctrines, to interpret beliefs common to all Christendom, he added.

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Work Camp

July 31 - August 6

Work, Worship and Worthwhile Discussion For Southern Union College, sponsored by Convention Pilgrim Fellowship.

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HELPFUL MATERIALS

"Youth Facing Military Service" by Russell T. Loesch. Order from Division of Christian Education, 14 Beacon St., Boston, Mass. (15c)

"Adult Advisor of the Pilgrim Fellowship" order from Southeast Convention at 10c each.

School workers were dedicated at the close of this service.

During the week of June 12-17, the Vacation Bible School was held, with a picnic on the closing day in the Cabin. On Friday night a program was presented with the children's work and crafts on display.

—Mrs. Claude Pendergrass, reporter

* * *

The **Soddy Church** Vacation Bible School was held in conjunction with the Methodist Church this year. The theme was: "The Churches Go Around the World". An interesting feature of the closing exercise was a dramatization of the sending of the first missionaries overseas, which included the famous "Haystack" meeting under the leadership of Samuel Mills.

On the faculty from the Congregational Christian Church in Soddy was Mrs. William Smith, Miss Martha Wood and the Rev. Lowell A. Smoot.

The Soddy-Daisy Parish was represented at Camp Pomona in June by Mrs. Walter Wood, Misses Elizabeth Jenkins, Mary Edith and Martha Wood, Suzanne Teague, Eleanor Jenkins, Linda Hodges, Jackie and Carolyn Griswold, the Rev. J. W. Davenport, Ronnie Sanders, Lloyd Dan Jenkins, and Mrs. Lowell A. Smoot.

Let's Stick To The Facts

(From page 4)

virtually equal representation on the new home and foreign mission boards.

More deplorable than the inaccuracies of this attack is the revelation of the inordinate value placed upon money by its anonymous writer. Added to this is his imputation that fellow Christians elected to positions of trust, are devoid of honor and honesty and his blindness to the spiritual values of the Christian church that are epitomized in the union.

The Information Committee believes that attacks similar to the foregoing will continue to come from the League. We have been informed reliably that this organization is presently preparing a professionally made motion picture to be distributed, free of charge, to all Congregational Christian churches. The picture will deal in dramatic form with the arguments now being made by the League.

A source of similar activity is the Committee for the Continuation of the Congregational Christian Churches, which lists on its letterhead the names of 67 clergymen and 95 laymen. The activities of this organization are well known. Its present strategy seems to be an attempt to split our individual churches internally by persuading a minority of from two to five members to threaten to sue for the church property if the congregation continues to favor the union. While this attempt to intimidate the congregation seems to be widespread, only one church has retreated before this kind of threat.

This organization also has a penchant for calling upon the executive committee-- with loud protestations of Christian brotherhood and love-- to cease obeying the will of the majority to consummate the union and to expand its energies showing churches how to shun the union.

How can our fellowship successfully resist these attempts to sow dissention and ill will? Not by spending enormous sums of money in replies and counter-arguments. The General Council cannot match the funds enjoyed by the anti-union groups; nor does the executive committee feel it would be proper to spend denominational money to carry on a counter-propaganda campaign. We need have no fear that any of our fellowship can be misled if the ministers and members of our churches know the facts about the union. If the lay and ministerial leaders of our congregations are clearly informed and know the facts, they can transmit them to all Congregational Christian church members.

The Information Committee will continue to publish the facts. As planning goes on between our fellowship and the representatives of the E. & R. Church we will report in detail what is said and what is decided. It is our earnest concern that each member of a Congregational Christian church shall, at all times, know exactly what steps are being taken to carry out the will of the General Council so often expressed-- that the United Church shall come into being in triumph and in love.

—(Reprinted from **Advance**, June 29, 1955.)

DENOMINATIONS AND HISTORY

by Guy L. Colbert

Our Spring Convocation and fellowship is now behind us and most are making a good start in the correspondence courses started there.

I am favorably impressed with most of the work being done in the Church History Course. From the answers to questions, and from the questions asked, it seems a great deal of difficulty centers around the fact that there never was one universal Christian Church. Even in the time of Jesus there were some who preferred to follow John the baptist, and the recently discovered Mandaen sect still worship John as messiah. For a scholarly discussion of this problem and the sect of John the baptist, I refer you to the excellent article by W. F. Howard in the Introduction to the Gospel of John in Volume VII in the Interpreter's Bible.

Each New Testament teacher and writer differed in his conception of divine truth. From the first, the question of the divinity of Jesus was a problem. All of the Jewish Christians acknowledged Jesus as Messiah, but most did not believe Him divine. For those who came out of a pagan background, Jewish Messianic hopes meant nothing and they proceeded to develop along the lines of their own mystery religion and Greek Philosophy backgrounds. Their chief difficulty was in understanding the fact that Jesus was truly human, a man.

The first great heresy with which Christianity had to deal was Gnosticism. It is unfortunate that most of what we know about them is from the writings of their enemies. Gnosticism was so speculative in its nature, that each gnostic teacher invented something new. However, there were certain characteristics which they all possessed. Gnosticism began with the factual situation of man-- he has his secret misery, the world is evil, the most unfortunate thing is to be born. The happiest man is he who least exists. Other worldly sects who sing such songs as, "This World Is Not My Home" probably do not realize that their Theology is completely pagan and comes from the pessimism of the Gnostics. How different from the Hebrew teaching in the Bible, "God looked upon the world which He had created and behold it was good." The Church, except where it went radically gnostic, accepted the Hebrew viewpoint. Gnosticism was dualistic - good and bad, light and darkness. Every form of Gnosticism has a cosmological myth to explain the origin of the world and man, which they regarded as being created, not by the Supreme God but by the God of darkness. Evil equally coexistent and co-eternal with good. They were extremely ascetic and believed having children was evil, not in itself, but because it continues this evil world. The first Christian Monks in the deserts of Egypt were sons and grandsons of the Manichee-- a gnostic sect.

During the second century and part of the third, Gnosticism was highly aggressive and became widely diffused among the Christian churches. In general, Gnosticism, with its fondness for "mysteries" or secret rites, probably led the way toward the amalgamation of Christian and pagan thought and life that transformed the simple teaching of Jesus with its stress on "being" or "becoming" or "doing", in accordance with the great prophet's interpretation of the Old Testament Jewish Faith, into the Christianity of the third and following centuries. Manichaeism is Gnosticism with its Christian elements reduced to a minimum and Zoroastrian and other Oriental elements raised to a maximum.

They were divided into two classes-- the Elect and the Auditors. Only the elect were admitted to the secret rites- baptism, communion, and so forth. They lived extremely ascetic lives waited upon by the auditors-- who were allowed more freedom. They rejected the Old Testament and treated the New Testament in an arbitrary way. Absurd and unchristian as this may seem to us, they claimed to be the only true Christianity and greatly affected its later development. Augustine was a Manichaein for many years before he joined the Orthodox Church and it profoundly affected his thinking and consequently ours. The ascetical spirit, puritanism, exaltation of single life, pompous ceremonial, systematizing of Christian doctrine and sacerdotalism owe much to their influence.

Montanism rose as a reaction against the influences and innovations of Gnosticism. They may be contrasted thus: Gnosticism was interested in speculations about the "origin" of the universe; Montanism about the approaching "end" of the world. The Montanists were also interested in the "psychic phenomena" we know as "speaking in tongues". This instruction from the spirit or Paraclete they regarded as superior to the written word. They insisted upon holiness-- a legalistic and arbitrary holiness.

Novatianism was Montanism in another age and without the prophetic elements. It seemed to be striving after ecclesiastical purity with a strong belief in baptismal regeneration. Perhaps the first to believe that baptism must be by properly qualified persons and churches, they of course also believed they were the only ones qualified.

The Donatists were the spiritual descendents of the Montanists and Novatianists and stand in the same legalistic line. They arose after the Diocletian persecution. They felt those who had denied the faith (during the Decian persecution) had been "Traitors" and could not be pardoned by the church nor hold church office. In general they existed along-side of the Catholic churches-- whom they considered apostate. Their most prominent characteristic was belief in baptism and rebaptism-- which they insisted must be by properly qualified persons. The toleration of Constantine did not extend to schizmatics.

Did all of these sects and denominations have anything in common? The answer is "yes"-- they had Jesus, His teachings, His example, His faith and His love. Through all the Church He runs, like a golden threat, living in the hearts and lives

(Please turn to page 12)

THE SOUTHEAST NEWS

673 Piedmont Avenue, N. E.
Atlanta, Georgia

Entered as Second Class

Waycross Family Camp

Missionary speaker and teacher for the Waycross Family Camp, August 14-20 will be the Rev. James M. Hess. Mr. Hess was a Congregational Christian educator in India for 27 years, retiring in 1952. He now teaches at Elon College.

During his India career, he was head of the department of English Literature and served for a time as Burser as well. He also was Chaplain of the college. For a period of four years he left India to teach in the Euglish Department of Doshisha University, Kyoto, Japan.

Other leaders for the conference will be Dr. A. R. Van Cleave, Chaplain, who will also teach an adult course in Bible; Mrs. Gladys Watson, teaching "The Life of Christ" to Junior Highs; Rev. and Mrs. Henry Abbott; and the Rev. Henry Weaver will be in charge of music. The Rev. Annie R. Campbell will be present also, and other faculty members have been contacted but have not definitely accepted.

Two Student Summer Service workers will be on hand to conduct a morning vacation Bible school for the children and help with recreation in the evenings.

Notices regarding faculty and courses will go out to churches soon, with instructions as to registration.

Rev. James M. Hess

Pastoral Changes

The Rev. N. A. Long has accepted a call to Thorsby United Church, beginning his pastorate on July 1.

The Rev. Donald Ross is serving the Garden City-Mt. Grove Parish during June, July and August, while Mr. Warren Blankenhorn, student pastor, serves Dadeville Elder and Roanoke New Hope Churches.

Rev. B. P. Pardy has begun his pastorate at Langdale, and is making a great deal of progress.

Rev. John B. Crutcher of Hutsonville, Ill., has accepted a call to Phenix City United Church and will take up his duties in August.

The Rev. Earl Hand is now serving the Headland Parish, comprised of Headland Blackwood, Clio New Hope and Midland City Christian Hill churches.

Secret of the Gift

The new stewardship film will be ready for distribution by Sept. 1. Offer a new approach to stewardship, the film opens with a Sunday morning worship service in a local church. The offering is being received, and one usher, Dr. Benson, a life-time resident of the community, muses to himself as he watches the people put their offerings on the plate. There are stories behind each gift-- secrets which the doctor knows.

With Christian compassion, Dr. Benson tells us these stories. As he does so, there are flash-backs to the people themselves and we see the story acted out.

Denominations And History

(From page 11)

and deeds of those who love Him. Each generation needs to re-examine its beliefs and practices in the light of the Scripture and the life of Jesus and let the light of that life shine forth a little farther and brighter than the generation before.

In a short paper such as this, it has been necessary to omit many important aspects and results of Gnosticism and particularly of Manichaeism and its descendants-- such as the Cathari and the Albigenses. For a study of the Cathari, I refer you to the section beginning on page 249 of **Walker's Church History.**

For a modern Gnostic philosophy, I refer you to a study of Existentialism, particularly of Heidegger.

For scholarly discussion of Gnostic Motifs by a present day theologian, Dr. Kendrick Grobel's translation of Rudolf Bultmann's **New Testament Theology,** pages 164-183 is recommended-- although this is not as clear as Dr. Grobel's own lectures on the subject.